

SUXTA XL (LXXXIII.)

The deity is PARJANYA; the fl/Me BHAUMA ? the
metre of the
first six verses is *Trishtubh*, of the ninth
*Anu*k(ulh*, of the
rest *Jayati*.

1. 1 address the mighty PAKJANYA¹ \\lio
is pre-
sent: praise him with these hymns; worship
him -with
reverence, him who is the thunderer, the
showerer,
die bountiful, who impregnates the plants
with rain.
2. He strikes down the trees, he
destroys the
Rctkshasas, he terrifies the whole world by
his mighty
weapon: even the innocent man flies from
the sender
of rain, when PABJANYA, thundering, slays
the wicked*
3. As a charioteer, urging his horses with
his whip,
brings into view the messenger (of
war),² so PAR-
JANYA, (driving the clouds before him),
makes mani-
fest the messengers of the rain; the
roaring of the
lion-(like cloud) proclaims from afar that
PAKJANU
overspreads the sky with raiuy clouds.
4. The winds blow strong, the
lightnings flash,
the plants spring up, the firmament
dissolves: earth
becomes (fit) for all creatures when
PABJANYA ferti-
lizes the soil with showers.
5. Do tliou, PABJANSA, through whose
function the

i *Pajanya* is *Ivjrd* in his chamcter of the
sender of rain:
Say ana cites *Y&tka*, *Ninthta*, 10% 10., for various
fanciful ety-
mologies, *wpar*, derived *frvmtrip*, to satisfy, by
reversing the
final consonant of the latter, and rejecting its
initial, *jmiya* may
imply either victor, *jetd*, or generator, *janayitd*, or
impeller,
pr&rjayitd, of fluids, *ramndmt* the usual *Unadi*
derivation
is quite as probable, v, hich refers it to *vrisk*, to
rain, *p* being
substituted for *v*, *ri* becoming the *f/una_f* «/•,
arid *th* being
changed to j, *amja* is the affix.

¹The text has only *duttin*, which the echoliast

interprets
Watdn, warriors.